317 Salt.- Rock salt (uγa·l) obtained in winter
135 chiefly, from dry salt lake to E in Koso terri-
491 tory between Randsburg and Cantil on n. edge of
Mohave desert. Individual men went for it, afoot;
[415] "a man started out at 2-3 o'clock in the morning,
taking water with him in a basketry water bottle.
He returned home the same evening or the next
487 day, bringing back 1/2 sackful of salt, enough
for about one month, on each trip" (SM). Route
followed led S from Weldon to Kelso valley in
Kawaiisu territory, thence SE to Jawbone canyon
and Mohave desert and NE to Dry Salt lake. An-
other route from Onyx led over Walker pass, S
across Indian Wells valley to Dove springs and
through Red Rock canyon to Cantil. Either route
about 40 mi. long. Salt transported in large
[482] lumps, in deerskin sacks; when used pounded in
mortars or pulverized on slab; used sparingly
on cooked meat and for drying meat and fish,
but not to season acorn, piñon mush, or any other
262 plant foods. Salt per se not specifically tabooed
●784 at certain times (SM, FP), as among Diegueño,
Mohave (Kroeber, Handbook, 721, 747, 748, 750);
food taboos related specifically to meat (includ-
ing fish), grease, and cold water. However, as
it was only with meat and fish that salt was
used, practical result was that observers of
meat taboo also abstained from salt during taboo
periods.

251 Storage and preservation of food.- Acorns
343 stored in granary (la·lwašti·l) of Miwok type
(Kroeber, Handbook, 446, pl. 38) but lacking cen-
ter post and with framework consisting of 4 large
posts, 6 ft. high, set upright in ground 3 ft.
apart to form square. Bottom of granary cleared
ground by 2-4 in. Granary lined with sagebrush;
after acorns dumped in, layer of brush piled over
them and bark slabs put over brush to keep out
rain. Granaries built at acorn grounds used from
yr. to yr.; during winter man and wife made
trips to their granary and drew upon contents as
needed. Smaller granaries of same type sometimes
set up near dwelling house to use for acorns
gathered nearer home.

Piñon cache (pača·i·ništ) consisted of cir-
cular pit, about 5 ft. in diameter, 2 1/2 ft.
deep, dug with sticks in floors of natural rock
shelters near piñon grounds. Pits lined with flat
rocks (SM) or brush (FP); loose piñons dumped
into cavity, cache covered with large flat rocks
or grass and small stones. During winter men made
trips to caches, packing home piñons in skin
sacks.

Families generally had storage house near
family dwelling; this storage house as large and
made in same fashion as living house, save that
[415] it lacked fire pit and smoke hole and walls were
thatch and mud covered. In this house were kept
large wide-mouthed coiled baskets, some "as big
as washtubs" and trays used as receptacles for
stores of dried meat, fish, small seeds, piñons,
acorns, as well as articles of domestic or occa-

595 wives of Yokuts man (above) also referred to as
837 wo·'iin.

In total of 90 unions, 132 male children born,
163 106 females; 23 females or 22 per cent died be-
165 fore they were of age to marry, 29 males or 22 per cent died before they were of marriageable age. This mortality rate for pre-adults probably too low; checking indicated that, in unions occurring 2, 3 generations back, informants were not always sure of exact number of issue of union, and could not be certain how many children of issue had been born dead, or died in infancy. The 90 unions averaged 2.6 children per marriage; this too is minimum figure, as several of marriages on which average is based are continuing at present time.

587 Levirate, sororate affirmed, but not compulsory; genealogies listing 90 marriages show one occurrence of sororate following death of wife; one of levirate when woman married deceased husband's sister's son; no occurrence of man's marrying deceased wife's brother's daughter. If man wanted to marry widow he did not have to ask leave from any member of her deceased husband's family. If sororate, no price paid for second wife.

591 Residence patrilocal in man's father's house when bride purchased; matrilocal in woman's father's house when no purchase price paid. After first child born husband built own house, not necessarily in same hamlet with his father or his wife's father.

586 Divorce.- Divorces infrequent formerly (SM); if wife left husband, purchase money not refunded by her parents. Of 45 marriages occurring in last 30-40 yrs., 19 were continuing in 1933, 17 had been terminated by death of one spouse, 9, or 20 per cent, had ended in divorce, 5 divorces being between full bloods, 4 between fullblood men or
[578] women, white women or men. Of divorces between full bloods, jealousy on part of husband or wife cause for 2; "mean temper," nagging on part of wives, both Owens Valley Paiute women, cause of 2; reason for 5th case unascertained, but was not barrenness; although 3 of foregoing 5 unions barren, lack of children not cited as reason for divorce.

Children of divorced couple remained with mother, who usually returned to her parents' home both in event of divorce or temporary separations from her husband.

602 Kinship taboos.- Man addressed mother-in-law
784 in plural, never in singular; this usage reflected in mythology, where plural is also used to denote frigid politeness, scornfulness (Voegelin, 1935 b, 211, 229, 235). None of other mother-in-law taboos as listed by Gifford (Gifford, 1922, 260) practiced by Tübatulabal; although both men, women treated parents-in-law with respect they were not "bashful" in their presence.

T 788 765 572 facewashing, whereas FP, FM mentioned lower sums, $5, $6 or "whatever one had."

Money received in ta·gin relationship spent "to buy meat, things like that" in interim before death in recipient's family necessitated repayment of equal sum. After death in family man "would go hunting, sell the meat, and get some money; his relations would help him out with gifts of money too, so he could get his face washed and eat meat" (SM). If person had 2 deaths in family, with only short interval elapsing between them, he had to observe 2 separate meat taboos, have face washed twice. Person could be ta·gin to as many other persons as he cared to be; "often this happened; the chief was often ta·gin for a lot of people, but not for anybody in his hamlet, and people didn't have to go to him" (SM). Child of 4-5 yrs. would have to have face washed if one of his brother's or sister's adult children died; would pay as much as adult for face washing. If 2 or 3 persons came under meat taboo following death of relative, they all had faces washed at same time, contributing equally to amount paid facewasher, with whom all entered into ta·gin relationship. If one's ta·gin died before one had been able to collect reciprocal payment from him, offspring, or other relatives of deceased not obliged to carry on any ta·gin relationships deceased had entered into.

T 587 After having face washed widow let her hair grow, could remarry.

T 572 754 [784] Failure to observe meat taboo implied disrespect to dead, as it meant one was eating corpse. Breach of taboo might be avenged by witchcraft on part of relative of deceased; woman cited (p. 80) who after husband died ate meat without having face washed; as consequence she was bewitched, killed by her mother-in-law. Witchcraft, it might be noted, also entered into other phases of this taboo; if person's ta·gin was witch, latter might kill person's children, "to get her money back." Normally, however, persons in ta·gin relationship "treated each other like brothers," did not borrow money from each other; one basis of selection of ta·gin was that person chosen have "lots of children," because the person paying for face washing would be interested in question regarding "when he was going to get his money back" (SM).

T Y 171 Owens Valley Paiute and Yokuts of Tule River reservation said by informants to have this same ceremony; Kawaiisu, Koso lack it (FP). Owens Valley Paiute head washing, similar to Tübatulabal face washing, described (Steward, 1933, 298); several features of Yokuts meat taboo correspond to Tübatulabal practice (Kroeber, Handbook, 499).

T 788 765 768 764 Mourning ceremony.- At face washing mourner announced when he or she would hold "big fiesta" or mourning ceremony (mu·yil) to burn image, possessions of deceased person. Property of dead burned so deceased would have it in land of dead; "if the relatives failed to burn enough of a dead